

T H E
DOCTRINE of REPENTANCE,
BRIEFLY CONSIDERED IN A
CIRCULAR LETTER

FROM THE

BAPTIST MINISTERS and MESSENGERS,

Assembled at CARLETON, in BEDFORDSHIRE,

May 23, and 24, 1780:

Containing the important Doctrines of three Persons in the Godhead; eternal and personal Election; original Sin; particular Redemption; efficacious Grace in Regeneration; the final Perseverance of the Saints; and the Independency, or congregational Order of the Churches of Christ inviolable.

To the several Churches they represent, or have received Letters from, meeting at Nottingham, Sheephead, Leicester, Sutton-in-the-Elms, Arnsby, Foxton, Oakham, Spalding, Soham, Kettering, Walgrave, Clipson, Northampton, Road, Olney, Carleton, and St. Albans; as also to the many Churches not yet in this Association, who, notwithstanding, countenance it, by the Attendance of their Ministers and Members:—

Grace and Peace be multiplied unto you, through the Knowledge of God, and of Jesus our Lord.

Beloved in the Lord!

BEING met at the place appointed, and having united in solemn addresses to our gracious and indulgent God, through whose tender mercies we were preserved and permitted to assemble in peace and safety; proceeded to take into deliberate and serious consideration the state of several Churches as described in their respective letters; and were deeply affected with the different accounts transmitted from them. While we mourn the low estate of some of the Churches, and sympathize with them in their various complaints, we rejoice to find that there is a close adherence to truth, and such a strict attention to a conversation becoming the Gospel, as evidenced by the exclusion of several persons from communion who have walked disorderly among you. However let that thinketh he standeth, take heed lest he fall, and those who are dishonourable be much concerned for their own future preservation, the restoration of the souls of such as have brought reproach on the name of God, and offended Him whose loving-kindness is better than

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From

From some Churches we have received pleasing accounts, and we rejoice that each of them is in such a state of peace as calls for gratitude. May the Lord revive his work in them all, and render them more fruitful this year than heretofore. Your prosperity, dear Brethren, is what we long for, in order to the advancement of which we are desirous to exert ourselves. May the Lord bless our endeavours to your edification from the pulpit and from the press. We have in our annual Letters endeavoured to explain and improve several of the great and important doctrines of the gospel, and likewise your privileges and duties arising from your social connections with each other, as voluntary members of the body of Christ, the Church. Last year we addressed you on the important doctrine of *divine Providence*, and intended this year to have treated on the subject of *precious faith*. But considering the many crying sins in the Churches, and in the land, we concluded, that, as the calls to *true repentance* were various and urgent, it was proper, yea, absolutely necessary, without further delay, to explain it's nature, and enforce it's necessity.

REPENTANCE arises from a conviction of personal blame, and consists in a sorrowful reflection upon, and indignation against, sin, considered as a contrariety to the holy nature and righteous government of God.

All men are the subjects of sinful dispositions which consist in our aversion to God, and voluntary propensity to depart from him; therefore they are naturally *willingly ignorant* of him, 2 Pet. iii. 5. *They refuse to know me, saith the Lord*, Jer. ix. 6. They do not like to retain God in their knowledge, Rom. i. 28. But say to the Almighty, depart from us, we desire not the knowledge of thy ways, Job xxi. 14. And as every one will act agreeably to his prevailing internal propensity, therefore none doeth good, no not one, Rom. iii. 12. *There is none righteous, no not one: there is none that understandeth, there is none that seeketh after God*, Rom. iii. 10, 11. yea they hold fast deceit, and refuse to return to him, Jer. viii. 5. *the carnal mind being enmity against God, is therefore not subject to the law of God, neither indeed can be*, Rom. viii. 7. But on the contrary, *out of the heart proceed evil thoughts, &c.* Mark vii. 21. and all sinful actions are only the streams which naturally flow from that corrupt and impure fountain. Repentance is therefore a change of disposition and conduct, a turning the tide of corrupt nature. Being convinced of personal blame, the penitent is brought to consider himself as justly exposed to punishment, viewing his disposition and conduct to be of a criminal nature, deserving the wrath and righteous displeasure of God. Hence guilt is acknowledged with sincerity. *Against thee, and thee only, have I sinned.* God be merciful to me a sinner, is the language of such who are the real subjects of repentance, Ps. li. 4. Luke xviii. 13. But however unhappy a person may feel himself to be, or however great his apprehensions of future misery are, yet without a conviction of personal blame he cannot be said to repent. Repentance is necessarily connected with, and springs from, a sense of personal fault. Hence the Lord complains of the impenitent in Israel. *They spake not a right; no man repenteth him of his wickedness, saying, What have I done?* Jer. viii. 6. The most genuine sorrow and grief on the account of the sins of others, though it be the effect of, or arise from, the greatest sanctity and untainted purity, yet it cannot be called repentance with the least propriety, because the idea of personal blame is in that case excluded. Christ mourned over the sins of Israel, and was grieved for the hardness of their hearts; but he was never the subject

subject of repentance, being free from personal blame : therefore could say, *Which of you convinceth me of sin?* John viii. 16. Hence genuine repentance and remission of sin are graciously declared to be inseparably connected.

That true repentance consists in a sorrowful reflection upon, and indignation against, sin, will appear, if you consider, that real penitents, as recorded in scripture, have ever made the disposition from whence sinful acts proceed the matter of sincere lamentation, and holiness of heart the matter of earnest supplication and prayer. *Create in me a clean heart. Wash me and I shall be clean. Take away all iniquity*—see Ps. li. Rom. vii. Self-loathing on the account of sin likewise proves an hatred of it. *I abhor myself, and repent*, is the language of every true penitent. In consequence of which, the method God has graciously revealed to take sin away is cordially embraced, and when a sense of pardon, or a comfortable hope of freedom from punishment does not abate, but even increase repentance, it is then evident that sin is viewed as exceeding sinful, and is become the object of holy indignation. For thus it is written, *I will establish my covenant with thee, and thou shalt know that I am the Lord : that thou mayst remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified towards thee for all that thou hast done, saith the LORD GOD*, Ezek. xvi. 62, 63.

It is not a sense of pardon, but a conviction of criminality, that gives being to repentance. If the enjoyment of pardon be the fountain from whence it flows, there can be no penitence before pardon is enjoyed. And if so, every one, who, with the self-condemned publican fervently prays, *God be merciful to me a sinner*, is in an impenitent state, than which nothing can be more absurd. But the continuance and increase of sorrow for sin, when pardon is enjoyed, is a proof that the repentance is genuine: that it ariseth not merely from self-love, or a fear of self being in danger of punishment, but that sin is hated on account of it's contrariety to the holy nature and righteous government of God. *I will*, says the Lord, *pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications ; and they shall look upon me whom they have peirced, and they shall mourn, &c.* Zech. xii. 10. A legal sorrow which arises merely from an apprehension of danger, diminishes in proportion to the decrease of fear. But when faith in a freedom from the threatened penalty is possessed, and a cheerful hope of eternal glory is enjoyed, true repentance flows with greater freedom, and sin is detested from an infinitely higher motive than the bare dread of it's destructive tendency or damning consequences, even it's contrariety to the holy nature and righteous law of God. Hatred to sin, as contrary to the nature of God, distinct from the fatal consequences respecting man, is farther discovered by the penitent soul's approbation of the law of God, by which all sin stands prohibited, and the sinner condemned. Such delight in the law of God, as an holy and equitable constitution, while they lament their want of conformity to it. *The law is holy, just, and good ; but I am carnal, sold under sin*, Rom. vii. 12, 14. They do not cry out against the strictness of the law, or the severity of Jehovah's procedures, but freely own *The Lord is righteous in all his ways*, Ps. xlv. 17. But we, say they, *have sinned, and committed iniquity, and have done wickedly, and have rebelled, by departing from his precepts and from his judgments. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day.*

day. *O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee,* Dan. ix. 5, 7, 8. The language of Paul, that pattern of penitence and faith, is frequently used by the truly humbled and penitent soul, not *O wretched law*, but *O wretched man that I am, who shall deliver me*, Rom. vii. 24. — Again, such Persons consider deliverance as arising entirely from *Grace*, and not as an act of justice due to them; which farther demonstrates that the law of God is greatly approved of by them. — They own the charge it brings against them, on account of sin, to be equitably founded, and the punishment it threatens unexceptionably right, fitting, and proper; being barely equivalent to the demerit of the least disaffection to the divine character, or non-conformity to the divine will---they do not wish, therefore, that the law should be altered, or made agreeable to their depraved disposition, but that they might be changed and made agreeable to it. Hence the dawning of redemption excite their astonishment and gratitude, and increasing discoveries of salvation by Jesus, promote their humility, and fill their hearts with joy and wonder. *How is it Lord!* and *Thanks be to God!* is the native language of their admiring souls.

Once more the hatefulnes of sin, as contrary to the holiness of God's nature, and impartial righteousness of his government, appears in the most awful and striking light, when the penitent contemplates the sufferings of the Son of God---when he considers the dignity and excellence of his Person---the tremendous nature of his sufferings---God's infinite abhorrence of sin beams forth with dreadful lustre. In that wonderful transaction, God's infinite regard to the honour of his law, the glory of his perfections, as a moral governor, and the inflexible nature of his justice, is more brightly displayed and loudly proclaimed than by all the horrors of hell, or the groans of the damned. To what has been said, we may add, that when the glory of God is most clearly discovered to the subject of true repentance, then the odiousness of sin appears, and is proportionably lamented by him. When *Isaiah saw the Lord sitting upon a throne high and lifted up, and his train filled the temple*, and heard the attending *seraphim crying one to another, holy, holy, holy, is the Lord of hosts*, he said, *Wo is me for I am undone, because I am a man of unclean lips*, Isa. vi. 5. And said holy Job, *Now mine eye seeth thee, I abhor myself, and repent in dust and ashes*, Chapt. xlii. 6.

From the nature of repentance, as above stated, we may observe
 1. That there may be pungent sorrow and grief in consequence of sin, and at the same time the soul be destitute of true penitence. This is evident from the anguish of spirit discovered in the complaint of Cain, whose distress arose not from a conviction of the heinous nature of his sin, but from the heavy punishment inflicted on him, Gen. iv. 13. 2. There may be liberal confessions of guilt where there is no real repentance. Saul owned he was the aggressor, and had done very foolishly, in prosecuting his malicious design against the life of his son David. Even Pharaoh could say, *I and my people are wicked*, Ex. ix. 27. And Judas acknowledged he had sinned in betraying innocent blood, Matt. xxvii. 4. 3. Nor do purposes of amendment always spring from true repentance. Pharaoh promised to let Israel go. And the abandoned Jews engaged to submit to the will of God, whatever it should be; but when made known to them by the prophet, they absolutely refused a compliance with it, Jer. xlii. 5, 6, 20. 4. There may be a change of conduct, or an external reformation, where there

there is no internal spiritual change of principle or disposition of soul. A man may love that which he dares not indulge himself in, thro' shame or fear of punishment. The chaining of a lion does not change it's nature. And yet without a change of the inward bias of the heart, there will be a returning to sinful courses when suitable opportunities occur. Therefore it happens unto such according to the true proverb, *The dog is turned to his vomit again; and, The sow that was washed, to her wallowing in the mire*, 2 Pet. ii. 22. Whereas, though a sheep may fall into the mire, it is contrary to it's very nature and inclination to delight in such a situation. 5. Pardon of sin, or exemption from punishment, may be desired, when the evil nature of sin is not abhorred. *Forgive, I pray thee, my sin*, was the request of the Egyptian tyrant, when distressed under the mighty hand of the God of Israel; and in like manner, Simon, the forcerer, intreated the apostles, saying, *Pray ye to the Lord that none of those things which ye have spoken come upon me*, Acts viii. 24.

There is, dear brethren, a vast difference between the sorrow which arises from the alarms of a natural conscience, and true repentance. A natural man may be grieved because of the punishment of sin, and say, *my punishment is heavier than I can bear*; but the spiritual penitent mourns the evil of sin, as against a good, holy, and gracious God, and as contrary to, or a transgression of, a law every way righteous and excellent. Natural men consider the repentance of which they are the subjects as an honourable amends made to God for their sins. Their tears, their confessions, their prayers, and their partial reformations, are supposed to pacify God, and reinstate them into the forfeited favour of the most High, so far as to procure a pardon. Or if despair prove predominant, in that case God and his government are abhorred and blasphemed. Whereas the true penitent is ashamed that he is no more ashamed, grieved that he is no more grieved on account of his sins, and sees his repentance is so partial and imperfect, that he must look to the blood of Jesus to atone for the defilement of his humiliations, confessions, tears, and prayers. Indeed, he sees there is absolutely no hope in his case but from the mere grace of God through Jesus Christ. Since, as it is forcibly and judiciously expressed by an eminent American divine, "His repentance, which is but of finite worth, when cast into the balance in opposition to his guilt, which is infinite, is lighter than if the smallest atom of matter were flung into one scale, and the whole material system into the other. For there is some proportion between the least atom of matter, and the whole material system; but there is no proportion between finite and infinite. And therefore, as in the eye of the law, so in the eye of an enlighten'd conscience, the most exalted virtue of the most eminent saint stands for nothing; i. e. is absolutely of no weight at all in the least conceivable degree to counterbalance for any one sin: and so he sensibly needs Christ and free grace along with the chief of sinners."*

As the trouble which an unregenerate man may experience arises from fear of punishment, and his reformation from mercenary hope of reward, therefore, neither are habitual, but fluctuate accordingly as motives operate on the principle of self-love; therefore his dread of sin, and delight in obedience, generally vanish when his deluded soul claims a right to redemption and eternal life. But the real penitent being possessed of a nature

* Bellamy's Essay on the Nature and Glory of the Gospel, p. 87.

nature suited to spiritual employment and enjoyment, delights in religious exercises, and grows in cordial attachment to Christ, love to God, and fear of sin, in proportion to the increase of evidence respecting his title to everlasting bliss. 6. Temporary repentance is always circumscribed within narrow limits. Outward and gross sins are lamented while the depravity of nature, the inward disaffection to the divine character, the sins of the heart, are either overlooked or apologized for, as pitiable afflictions. But the real christian is exercised with, and grieved for, the sins of the heart. The depravity of his nature he considers as a criminal defect, and feels much sorrow on account of those hidden workings of sin which none but God and himself can discern. He daily endeavours after perfect conformity to God, and the more he advances in the divine life, the more hateful sin appears, and having increasing sensibility of his own weakness and unworthiness, when he rejoices in Christ Jesus, and in the testimony of a good conscience, he puts no confidence in the flesh but sinks deeper and deeper into self-abasement, and holy diffidence. In a word, every day of his life, yea, every duty he performs, furnishes fresh matter for penitence and prayer, and while he rests on the infinitely meritorious mediation of Christ for complete salvation, he applies to the spirit and fullness of Christ for constant preservation from evil, and increasing conformity to the divine image.

We hope, dear brethren, you will, with the nature of repentance, consider it's absolute NECESSITY. Without repentance, there is no salvation. The *impenitent*, considered as such, are *treasuring up unto themselves wrath against the day of wrath*, Rom. ii. 5. *Except ye repent, ye shall all likewise perish*, Luke xiii. 3. Hence, John, the harbinger of Jesus, begun his ministry with urging the necessity of repentance. The same important topic was much insisted on by the redeemer. And the subject matter of the apostles' ministration is summed up in *repentance toward God, and faith in our Lord Jesus Christ*, Acts xx. 21. The propriety and necessity of which will more fully appear, if it be considered, that *all have sinned, and come short of the glory of God*, Rom. iii. 23. That by sin, God is dishonoured; for his will is thereby contradicted and opposed; his justice and law insulted; his holiness affronted; his power contemned; his wisdom, goodness, and integrity, called in question, or tacitly denied. Sin tramples on his authority, and discredits his threatnings: in a word, God is thereby treated as an impotent enemy, and set at defiance as a most insignificant being, whose friendship is not worth seeking, nor his displeasure to be dreaded.

Jehovah must therefore *either* sit down by their contempt and dishonour, and so abdicate his throne, and disband his empire, deny his own absolute perfection and sovereign dominion, allowing there is no king in the universe, but all his creatures may do what is good in their own eyes; *or* otherwise, he must vindicate his injured honour, by plunging the hardened transgressor into eternal misery, and thus *get himself the glory* to avenging justice by inflicting deserved punishment, which the rebel refused to give to divine holiness by obedience; *or* else God must put the sinner to shame, make him deeply sensible of the guilt of his abominable rebellion, and bring him to a sincere, ingenuous confession of guilt, a cordial acceptance of that salvation which is in Jesus, a salvation which originates in mere grace, and which declares God's righteousness, honours the law,

and condemns sin, in the most explicit and striking manner; while the believing sinner is freed from condemnation, but laid under infinitely increasing obligations to obedience. The unalterable determination of God is, that whoever does not truly repent here, shall suffer hereafter. Whoever saith, *I shall have peace*, and yet persisteth in a course of sin, *the anger of the Lord, and his jealousy shall smoke against that man.* Deut. xxix. 19, 20.

As the carnal mind is enmity against God, and all are by nature carnally minded; the enmity therefore of the human heart must be removed in order to communion with God here, and enjoyment of him hereafter. *For can two walk together except they be agreed?* Am. iii. 3. Enmity is the disposition of the devil, and must be destroyed before the authority and properties of Jehovah's nature can be delighted in, his providential dispensations cordially approved, or his sovereign method of grace in saving lost sinners submitted to, and heartily embraced. Hence in all the instances of the triumphs of grace in the conversion of sinners, penitential sorrow for sin has ever accompanied, yea preceeded evangelic pleasure and joy in Jesus.

Dear brethren, you and we need the exercise of repentance every day, and in every duty. May it be the concern of us all to watch the motions of our mind, to pray for the spirit of God as a spirit of illumination, conviction, and supplication; as well as the spirit of consolation and comfort: may all pray for repentance to be granted to a guilty land, that judgments may be averted, every degree of men humbled, and personal and national sins pardoned, and God in and by all glorified.

To conclude---what reason have the penitent to be thankful to God for giving them the grace of repentance. For with real sorrow for sin the promise of the joys of salvation is graciously connected. Humility of heart is the first grace the redeemer describes his people by, and says, *blessed are they that mourn now, for they shall be comforted.* See the reasonableness of God's *requiring all men, every where to repent,* Acts xvii. 30. As it is personal blame which they are called to acknowledge; *only acknowledge that thou hast transgressed,* Jer. iii. 13. And we confess our Faults ingenuously before him, and with the whole heart return unto him thro' the mediator, saying, *take away all iniquity,* his faithfulness and justice stand engaged *to forgive us our sins and to cleanse us from all unrighteousness,* 1 John i. 7, 9. We wish it were to be remembered that true penitents are as much concerned for purity as for pardon. Therefore pray with David:---*Pardon mine iniquities, wash and cleanse me from my sins,* Ps. li. 1, 2. And as, through the atoning blood of the redeemer, the guilt of sin is done away, God being just while he justifieth them who believeth in Jesus, Rom. iii. 26. So a fountain is set open for sin and uncleanness, Zech. xiii. 1. He who is glorious in holiness, says, *be ye holy, for I am holy,* Ex. xv. 11. 1 Pet. i. 16.

Consider dear brethren, the evidences of genuine repentance, which may be summed up in the following particulars.

1. Humbling views of your natural depravity. Sorrow for, fear of, and watchfulness against, the workings of sin in the heart. In consequence of which holy Agur said, *Surely I am more brutish than any man,* Prov. xxx. 2. and another equally eminent cried out, being humbled at the foot of God, *I am as a beast before thee,* Ps. lxxiii. 22.

2. Repentance

2. Repentance, if genuine, will extend to all sin, and not to those only which are of a gross nature, or that render us scandalous among men. But sin, as sin, and so every sin, as far as discovered to the mind, will be viewed with sorrow and godly contrition.

3. Such who are truly penitent will dread sin more than sorrow, and therefore rather continue in trying circumstances than use sinful methods to be freed from them. See Heb. xi. 35.

4. Such will prefer an increase of grace to an increase of earthly goods, and, if so, the means to obtain the former will not be forsaken in order to pursue the latter.----Those professors are certainly very culpable who depart from the gospel and the ordinances of God's house for the sake of a situation more easy to the flesh, or any temporal advantage when absolute necessity cannot be pleaded.

5. Such do not, cannot relate their former sinful courses with an air of pleasure and complacency as the manner of some is.

6. Much secret prayer for the pardon and subduing of secret sins is an happy evidence of genuine repentance.

7. When Christ is loved, and heaven longed for, on account of the removal of sin. It is possible carnal men may feel affection for Christ from an apprehension of his having freed them from punishment; or because they suppose he has delivered them from a disagreeable law, or so far relaxed their obligation to it's precepts, that they may indulge sin, at least a little, without danger, and conform to the world with peace of conscience. Men may even long for heaven as a place of rest and pleasure, and yet have an aversion to that which constitutes the happiness of Saints in glory.

How thankful should those be to whom the grace of repentance is given, for tho' it is the Duty of all men to repent, yet such is the aversion to good, and propensity to evil in every one by nature, that none can ever be the subject of true repentance till holy dispositions be implanted, and the heart changed by the omnipotent spirit and grace of God. It is God who granteth repentance unto life, Acts xi. 18. The difficulties attending repentance, and the advantages arising from it, if duly considered, would excite the possessors of it to gratitude and praise. We shall therefore drop a few hints respecting each. Nature cannot perform what is contrary to itself. By repentance, corrupt nature is counteracted. For thereby a man is brought to hate and abhor himself, to deny himself, renouncing all those things which he naturally loves, delights in, and seeks his happiness from.

It is contrary to second nature, *Can the Ethiopian change his skin, or the leopard his spots; then may they who are accustomed to do evil, learn to do well,* Jer. xiii. 23. It is unnatural to a young sinner, but to an old transgressor doubly so.

The advantages arising from true repentance are great indeed. Though it does not merit salvation, yet without it salvation cannot be enjoyed, nor warrantably expected. And the true penitent shall as certainly be saved as every impenitent person shall be damned.----The truly penitent is habitually fit for heaven, as he is evidently reconciled to God. His justice, holiness, and Law are cordially approved, and his wisdom, love, and mercy, as discovered in the saviour, are admired and adored. The penitent is in a disposition suited to join the heavenly choir, who with holy rapture sing, *Unto him that loved us and washed us from our sins in his own blood, &c. be glory and dominion for ever and ever. Amen.* Rev. i. 6.

May

May all the Churches of Christ, particularly those whom we represent, seriously consider the numerous imperfections attending them, and the necessity of humiliation, penitence, and prayer; lest the Lord contend with them and *remove the candlestick out of it's place*. See that no sin be connived at. Let proper discipline be regarded. Remember that he with whom you have to do, is jealous of his honour, and says, *As many as I love, I rebuke and chasten: be zealous therefore and repent*, Rev. iii. 2, 19.

With most fervent wishes for your true prosperity, we remain,

Dear brethren,

Your willing servants for Christ's sake,

Signed on behalf of the
Association, by

ROBERT HALL, MODERATOR.

B R E V I A T E S.

On Tuesday evening we met at the usual hour, after time spent in prayer and a moderator chosen, the letters from the several Churches were read, and minutes made of their contents. The opportunity was then concluded in prayer.

On Wednesday morning, a little after six, we met again for prayer in which several of the ministers were engaged) and reading such letters as were not come to hand the evening before.

At ten in the forenoon, the public meeting began—our brother Gill of St. Albans prayed—after which the moderator gave a brief account of the nature and design of our association—brother Skinner, of Clipson, preached from Isa. liv. 5. “Thy maker is thy husband.” Brother Fuller, of Soham, prayed, and brother Guy, of Sheepshead, preached from Phil. ii. 13. “It is God that worketh in you to will and to do of his good pleasure.” Brother Sutcliffe, of Olney, concluded the public meeting.

At five in the evening, brother Ayre, of Walgrave, prayed—brother Ryland, senior, preached from Acts xx. 28. “Feed the church of God which he hath purchased with his own blood.” And brother Hume, of Road, concluded in prayer.

Thursday morning, about seven, we met for prayer and communicating our experiences, as ministers, during the last year, which we find very advantageous. About twelve, the association was concluded with prayer by the moderator.

N. B. Agreed to recommend to all that love evangelical, experimental, and practical religion, and especially to our younger brethren in the ministry, *The account of the life of the Rev. David Brainerd, published by the Rev. Jonathan Edwards, of New-England*, as eminently calculated to display the nature of true religion, and promote the power of godliness.

State of the Churches since the last Association :

Added upon profession of faith and experience,	- -	75
By letter of recommendation from other churches,	- -	5
Restored to communion,	- - - -	1
		81
Dead,	- - - - -	32
Excluded from church communion,	- - -	13
Dismissed to other churches,	- - -	3
		48
Increase,	- - - - -	33

The next association to be held at *Kettering*, on *Wednesday* in *Whitsun-Week*. Brother *Ryland* and brother *Hall* to preach; in case of failure brother *Fuller* and brother *Sutcliffe*.

NORTHAMPTON: PRINTED BY T. DICEY.

N. B. It may be proper to inform the Churches and the public in general, that the reason why our brother Robert Hall did not publish the Sermon preached at our association last year, as then desired, was the great variety and vast importance of the subjects treated of, could not admit their being printed in so small a compass as a Sermon. He was therefore requested by most of the ministers in this association, as well as advised by many of his friends elsewhere, to enlarge his plan and give scope to his ideas, and print the book by subscription.

Those who chuse to encourage the publication will be kind enough to give their names to any of the ministers in this association, who will transmit them to the author.

Intended to be printed, if Providence permit,

HELP TO ZION'S TRAVELLERS:

B E I N G

An ATTEMPT to remove various STUMBLING BLOCKS
out of the WAY;

R E L A T I N G T O

DOCTRINAL, EXPERIMENTAL, AND PRACTICAL
R E L I G I O N,

By ROBERT HALL.

The price to subscribers, according to the best judgment that can be formed of the size, will be THREE SHILLINGS in boards.

Those who subscribe for six copies, will have a seventh gratis. Names of subscribers to be printed. No money to be paid till the book is delivered. The manuscript will be sent to the press as soon as subscribers names can be collected and received. The author hopes that those ministers and friends who have wished for the publication, will be kind enough to take the names of their acquaintances who chuse to subscribe, and transmit them to the author at Arnesby, in Leicestershire.

